

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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[No. 2.]



Front view of

St. Michael's Church

CHARLESTON, S. C.

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Daily Service is held

In St. Philip's Church on Monday and Friday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,	" "
" St. Michael's, every Friday afternoon.	
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "
" Church of Holy Communion, Friday Morning, at.....	IX "

HOLY COMMUNION.

In St. Philip's, }	On 1st Sunday in the month.
" St. Michael's, }	
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	On the 3d " "
" Hampstead, and }	
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	On the last Sunday.
" Calvary, }	

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

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FOR THE GOSPEL MESSENGER.

—
SERMON FOR A COUNTRY CONGREGATION.

PROVERBS XXVI.—part of 13th verse.—“*The slothful man saith, there is a lion in the way.*”

Imaginary dangers have ever produced incalculable evils to mankind. Aside from a nervous irritability of constitution, they are generated chiefly by indolent, indeterminate and timorous dispositions. The indolent man often sees a lion in the morning cloud; in meridian influences, and in the sun-dogs of eve. He will not plough for fear of rain. The drought would render his labor useless, and the northern blast would prostrate the crops of his field. Such vain apologies for idleness, the wise man has forcibly portrayed, by drawing a metaphor from one of the most powerful, voracious, and sagacious beasts of prey; not, however, by any means to justify such apologies for laziness, but to show the power and danger of indolent habits, which require such mighty extenuations in their defence. The idle man would not feel easy or justified to be prevented from necessary labor by meeting a harmless animal; but by persuading himself that his way to labor is infested by a ravenous and roaring lion, he can justify himself to himself, and, he presumes, to others, in tarrying safely within doors. For it would most certainly be the height of presumption to go out to labor at so much risk. It would be better that he and his family should hazard the encountering of poverty and famine, than that he should be the prey of lions. But, my friends, there can be no doubt that man has suffered vastly more by these lions of the imagination, than by all the real lions that have ever roamed or do now roam in the wastes of Asia and Africa. For imaginary lions are not confined to this or that quarter of the earth, but they are to found in every country and clime, and both as to numbers and degree of ferocity, according with the manners, customs, and degrees of the moral and religious sensibility of the people thereof.

Generally speaking, however, as to number, they may be said to be infinite; for they not only meet the indolent farmer, merchant, and mechanic in his way, not only the indolent student, minister, lawyer and doctor, but they harass the professing Christian in his duties and homages. They often are made mighty obstacles to the performance of Christian charities, of beneficent, benignant, and sympathising words and actions. And oftentimes they powerfully beset him on Sundays and other holy days. And what is more than all, these creatures of the imagination can be transformed by it from one shape into another, the materials being the same. The same cloud can be made to assume the appear-

ance of a lion or a lamb—the transmutation depending upon its being a Sunday or any other morning of the week. Agreeably to the same rule the same breeze is made healthy or pestiferous; the same shower is made refreshing or chilling; the same influences are cheering or insupportable. Hence we think we shall be justified in enlarging upon the metaphor contained in the text, to show that others than the slothful man, are afraid of encountering lions, in the discharge of what would be their duty; and that, by even professing Christians, the most trivial and inoffensive things are sometimes metamorphosed into lions, ready to devour them. Ask the avaricious man for charity, where it is really needed; exhort the slothful to greater industry; the voluptuous to chastity; the too aspiring to moderation; the profane to purity of speech; the fashionable to consistency and neatness of attire, and you will always find there is some lion in the way to what is their duty.

And, my friends, in all our duties, whether moral or religious, whether political, parental or filial, or under whatever denomination they may be ranked, *we* shall always have a lion in our way, unless we act from true and genuine principles; unless we are resolved to proceed in the path of duty fearlessly. It can but seldom happen that we shall be mistaken as to our duty, especially in the most important concerns of life. For right and wrong are as distinctly marked out for us by moral and religious law, and by the law of conscience, as light and darkness to our vision. A keen, moral sensibility has no lions to encounter in the discharge of its duties; for if from the frailty of human nature, it err at any time, in the decision or in the act, it is satisfied with itself, because it knows that it was intentionally right.

Again. Neither has the sincere Christian any such lions to encounter in the performance of his duties. By the grace of God he settles down upon this point, not to encounter known impossibilities; not to throw himself into the jaws of a lion indeed, but to endure patiently some toils, some inconveniences; and if necessary, some severities and hardships. He expects, in his course, to meet with some deprivations, some calls to exertion; some renunciations of worldly things. He sees no lion in the clouds; he hears not the roar of its thunder to keep him from his public homages. He has engaged to be the Lord's, and gentle fructifying showers are not to him a roaring lion to keep him from being in the way of receiving the showers of Divine grace at the table of his Redeemer! No, my friends; but the lions of the text are the unhappy transformation of Christians who imagine that they have no race to run, no combats to engage in, no exertions to make; but that from a state of repose, indulgence and security against all dangers, whether real or imaginary, they may rise upon vigorous and active angelic wings to the ceaseless and animating occupations of the glorified in heaven.

Now, is such a belief consistent with the conditions of the Gospel salvation? No, my friends, no more consistent with it than it would be to believe that we could rise thither in an air baloon, or on a Sunday morning cloud, which our imagination had transformed into the slothful man's lion, so that we dare not venture on the way to Church. For it is a fact, my friend, that the clouds and gentle showers of your Sunday morn have been metamorphosed into lions by hundreds of bap-

tized Christians who promised to be Christ's valiant soldiers; of hundreds of communicants who have ratified that solemn promise by confirmation, and by receiving the holy Supper; and not more than five in a hundred had valor to contend with and vanquish them. Undoubtedly, charity would direct us to suppose that there were some, who, from infirmities of age and other causes, had a justifiable excuse. Let each one, however, test himself by determining whether such showers on any other morning of the week, would have been transformed into lions so terrific, that he would not have dared to venture out to a party of pleasure, of amusement, or of some profitable enterprise. One *would* have supposed that such clouds would rather have resembled angelic wings to bear them triumphantly, and with hearts of thrilling gratitude, to unite in the thanksgiving of the Church for sending upon the parched ground such "moderate rains and showers."

It is not to be believed that there were such lions in primitive times. The Apostles, and the Primitive Martyrs and Saints had no such imagined enemies to contend with; but many of them, however, were on account of their valor in the cause of the Redeemer, thrown into DENS of lions by their persecutors. Resemblances can now prevent what realities then could not. And is it because the terms of salvation are altered? Because we are not, by persecution, exposed to be thrown into a den of lions—may we freely indulge our imaginations in transforming any thing we choose into those devouring animals, to excuse us from duty?

Again. As we have already hinted, there are other lions in the way to Church. The imagination, by her Protean powers, can transform almost every thing into the awful and terrific lion in the way. Even the minutest article of dress can be made to assume lionic terror. The shape or color of a bonnet—nay, that of the riband—its ornament, and the trimming of a coat or vest, we have no doubt, by the fashionable and gay Christian, has often been thus transformed.

But the truth is, my friends, our religion is worth every thing to us, or it is worth nothing! The Scriptures; the example of our Saviour; the lives of the Apostles; Primitive Saints and Martyrs; of the Martyrs of the reformation, and of all the most virtuous and holy of every generation, demonstrate that it is the one thing needful to us. Compare our existence of three score years and ten with that of forever, and you will have a result exactly correspondent with the above. To form a proper estimate of the worth of religion by the lives of its professors, the history of the early ages of the Church rather than the present, must be our guide. Then, temporal and spiritual things—time and eternity, were duly estimated: but now they are transformed! now earthly possessions are immortalized, and eternal things are stamped with all the uncertainty of temporal. Many Christians live as if they were in doubt about the future destinies of man. They walk by sight rather than by faith. Whereas, if they would consider religion to be the one thing needful, they would find no lions in the way of their duty.

"The slothful man saith,—there is a lion in the way."

And what consequences follow such vain apologies to him who depends upon his labor for a comfortable subsistence? The severities

of *deserved* poverty ! Had calamity, instead of feigned hindrances to labor, brought him to want ; the commiseration of the pitiful, and the aid of the benevolent would have afforded him consolation and relief ; but now he must not only endure the hardships and trials of poverty, but the self-condemnation and disgrace of making himself poor. And must not the same consequences follow to the Christians that, under similar pretences, excuses himself from laboring in the vineyard of his Lord ? Will he not be poor in spirit ; poor in divine influences ; poor in immortal hopes ? And how poor must he be in these, at his dying hour ! Then awful realities rather than phantoms will alarm him ! he will thus see that religious ordinances are, as the Scriptures allege, the decreed channels of spiritual riches. He will then see the cause of the poverty of his faith, and of his hopes !

Again. Indolence, apart from its future consequences, is attended with vastly more inconveniences and disquietudes than industry. The idle man is the unhappy man—his mental labor, to justify himself, is heavier endurance than the manual labor of the industrious. What misgivings must the slothful man in the text have endured, to make such terrific impediments to labor necessary. For he felt that his laziness was unpardonable, and therefore it needed a most weighty apology. And thus it is with the Christian that neglects the means of grace, or ordinances of the Gospel. He suffers from self-condemnation ; from the inspection of the Omniscient eye, and from what he knows must be the opinion of others, more than he *could* suffer in walking in all the commandments and ordinances of the Lord, blameless. And what is still more, if we should find some inconveniences in the performance of Christian duties, the power of habit is such, we should suffer more from an intermitting or occasional, than from a punctual and undeviating performance of them. He who comes to Church but once a month has more lions in the way than he who comes every Sunday. But when we cast into the scale the weight of joy that comes from the well grounded hope of future triumph, how vastly is the industrious Christian's felicity seen to preponderate !

Finally, my brethren, by our present and future means of happiness—by the bliss of an approving conscience—by the approbation of the virtuous and good ; and, above all, by the approbation of our Saviour and God,—may we industriously exercise both our mental, and bodily gifts and energies to our temporal and spiritual felicities. Let us at once slay every lion in our way to duty : the lions in our way to Church, and that make us late at Church—for to be late at Church is not only to our own injury, but to the injury of others by interrupting their devotions ; and in those parts too which are most interesting to them as penitent sinners,—the confession and absolution. Let us slay all prejudices, envyings, divisions, and strifes, which would be so many lions in our way to union and brotherly love, so that we may steadily, and in good season come to Church like a band of brothers and sisters, to pay our homages to our Father in heaven.

Do we wish the prosperity of our Zion ? This, by the grace of God will do it. Do we wish to be a name and a praise in all the Churches ? This will do it. Do we wish to see these consecrated walls crowded with worshippers ? This will do it. Do we wish the salvation of our souls ? This, with other means of grace, will do it.—*Amen.*

FOR THE GOSPEL MESSENGER.

REMINISCENCES OF A COUNTRY CLERGYMAN.

No. 1.

Church Discipline.

In the early days of my Ministry I indulged in many vain fancies of the improvements which, if I were permitted, I would introduce into the Church's doctrine, discipline and worship. I had unfortunately, as is too often the case in the present day, been sent forth a mere boy in experience, to labour alone in a field where I was surrounded by those who were enemies to the Church, and who sought in every way to destroy her influence. The male Communicants were very few in number; and among that very few, there were some whose inconsistent lives were bringing discredit on the cause which they professed to love; there were none upon whom I could lean for direction and guidance. I was not without a hearty zeal for "the house of God, and the offices thereof;" but I was alone, and my zeal was wearing itself out in ill-directed efforts; and not only so, but it was also, by calling me off from study, weakening in fact, whilst it seemed, by exercise, to be strengthening my intellectual powers. I had unwisely adopted as my motto the old saying, "It is better to wear out than to rust out," and I was literally wearing out body, soul and spirit, with very little profit to the cause to which my heart was devoted! Oh the folly of putting an inexperienced boy, unaided and unguided, in charge of souls! Had I spent the first two or three years of my Ministry under the direction of some experienced Presbyterian of the Church, how many mistakes might I have avoided, from how many sorrows might I have been saved! But the garrulity of age, when employed upon that fruitful theme, self, has drawn me off from that which I had proposed as the first subject of my Reminiscences, "Church discipline."

Among my youthful fancies, the improvement of our discipline was a very fruitful one; and I imagined that, were power given me to remodel the system, I could make it a much more effective means than it was, for purifying the Church. I thank God that I have borne the yoke in my youth, and lived long enough to learn humility, to discover that the Church is wiser, far wiser than I am—to know that true wisdom consists in "standing in the ways, and asking for the old paths, where is the good way, and walking therein." I had especially objected to the intrusting the whole of Lay discipline in the hands of the Pastor, however experienced he might be. I myself shrunk from the fearful responsibility which was imposed upon me, and would gladly have called to my aid some of the more faithful of the Laity, who might share with me the burden of judging the unworthy communicant—of restoring, by salutary discipline, the wanderers from the paths of holiness: How I was cured of this fancy, will be shown by the following narrative, in which every thing, except the names of places and parties, is literally true.

At the time, to which this reminiscence looks back, I was living in the outskirts of the village of Mahargton, in which was situated the Church where I generally held service. The congregation was a

large one for the country, for God had blessed my labors, ill-directed as they had been. But one thing certainly was wanting : there were very few of the poor of the neighborhood who attended on my ministry. This was a very painful deficiency, and I sought to remedy it ; but all in vain, for the poor could not be prevailed upon to frequent the "rich man's Church." They could not so far humble themselves as to unite in worship with those whom they, against their own wills, deemed their superiors. How was this evil to be remedied ? I was bound to "preach the Gospel to the poor," and if they would not come to me, all that remained for me to do was to go to them. I had acquired some degree of personal popularity among them, by refusing to receive any fee for performing the marriage ceremony for those who had to labour personally for their daily bread. The consequence of this refusal was, that I was called upon to marry all the poor within ten miles of my residence ; and the only condition which I required of them was that they should be married in time to allow me to return home before night-fall. When, therefore, I proposed to visit them and hold service, once a fortnight, on Saturday, in their settlement, which I shall call Nepflac, about five miles from my residence, they very gladly assented. The great body of them were Baptists ; but their preacher, who was a very ignorant man, visited them but once a month, and the state of religion among them was very discouraging. They, however, received me with apparent gladness, and I never failed to find a very numerous congregation awaiting me. On one occasion I met, at their Meeting-house, the Baptist preacher, who had come down to hold a two day's meeting. He greeted me very cordially, and when I said to him, "These, Sir, are your people, and, of course, I give place to you," he plead that he was fatigued by a long ride, and had to "hold discipline" immediately after "preaching;" and therefore insisted that I should conduct the whole service. After service, I was specially invited by the Preacher and the Deacon to take part in the discipline. This I was quite unwilling to do ; but I knew that if I declined, it would be attributed to pride : and as I could be present without any sacrifice of principle, I determined to remain. I was forthwith seated, with great ceremony, at the side of the preacher, who, for the time being, had a new title given him—that of "Brother Moderator." The "Discipline" was opened by the Moderator's inquiring if any business remained over from the last discipline. The Deacon replied that there were two cases upon the books : that of brother Thysrof for "playing on the fiddle," and that of brother Ivel Gnol for Sabbath-breaking. "Is brother Thysrof present ?" asked the Moderator ; and there arose in his place a modest, intelligent looking young man, who stated that he had been, some few weeks before, in a shop, making some purchases for his family ; that whilst he was there, a negro, having a violin in his hand, had also come in ; and that he had merely taken the instrument out of his hand, and drawn the bow two or three times across the strings. He brought testimony to prove that he had so little ear for music, that he was unable to distinguish one tune from another ; and that, therefore, he could not have designed to offend against godliness by making ungodly music upon an ungodly instrument. To my great surprise, it was proposed and carried, that "brother Thysrof be so-

lemnly admonished for his misconduct, and be warned to be particularly on his guard for the time to come." This, I thought, was something like discipline; altogether unjust, but still discipline. These people, I said to myself, are very strict, and mean to keep their Communion very pure. Still, however, the manifest tyranny, and injustice of the sentence of admonition *somewhat* shook my faith in the wisdom of intrusting discipline to many instead of one. This case was closed, and poor brother Thysrof took his seat, without seeming to care a great deal for the solemn admonition which had been given him.

The next case was called. "Is brother Ivel Gnol present?" asked the Moderator; and there arose a tall, red-haired, red-bearded, dirty-faced fellow of six feet high, shoeless and coatless. "Yes, brother Moderator, ha! ha! ha! Yes, I'm here." "Well, brother Ivel Gnol, you are charged with Sabbath-breaking: what have you been doing?" "Why you see, brother Moderator, ha! ha! ha! I went out one Sunday a alligator huntin, and the next Sunday a bee huntin." "Don't you know that you have done very wrong?" "Oh yes, brother Moderator, ha! ha! ha! very wrong; ha! ha! ha! very wrong indeed." "Are you not sorry for what you have done?" "Sorry? ha! ha! ha! Oh yes, brother Moderator, ha! ha! ha! very, very sorry." "Brethren," said the old Preacher, turning to the congregation, "brother Ivel Gnol seems to be conscious of his fault, and says he is very sorry for what he has done. Shall we forgive him?" There was a brief pause: and then there arose a little withered old man, with a nose like a hawk's bill, and an eye sparkling with very grave and solemn anger, and addressed the chair in the most veritable nasal that I have ever heard: "Brother Moderator, I can't consent to forgive brother Ivel Gnol, because he says my son stole hisn wartermillions. Now, brother Moderator, my son didn't steal his wartermillions, for he is a hornest boy. The only evidence brother Ivel Gnol has aginst my son is the measure of hisn track—and here, brother Moderator, is a sartificate from the shoemaker that he makes shoes for a great many boys from the same last. And to shew you that I stand up for my son, not because he is my son, but because he is a good boy, I have got a charácter of him. Do read it, brother Moderator." "No occasion, brother D'Yolf," replied the Moderator; "this has nothing to do with the case before us." "But read it, brother Moderator," insisted the old man, "read it." And nothing would satisfy him, until the Moderator had complied with his request. "A very good character indeed, brother D'Yolf." "Yes, brother Moderator; and I should like to see brother Ivel Gnol bring as good a charácter as that." This roused the ire of brother Gnol, and he said in a very loud and angry tone, "brother Moderator, if I couldn't bring a better charácter than brother D'Yolf and his son put together, I wouldn't bring any charácter at all." Here the wife of old brother D'Yolf took the floor, and with great asperity of manner addressed herself to the last speaker: "Don't you talk in that way, brother Ivel Gnol. It is too bad for *you* to talk so. Don't you remember that when you got vext with your mother, you called her an old ———, (and here she used a word which modesty forbids me to record): and don't you remember that when somebody cut from your loom a piece of cloth, you swore ———" (and

here she repeated an oath which it gives me pain even to remember.) Then, turning to the Preacher, she said, "Brother Moderator, if you want to know the truth of what I say, here is brother Ivel GnoI's mother, and she can tell you all about it." The mother then rose, and said she "couldn't talk about such things before the whole Church; but that if brother Moderator would go outside of the Meeting-house, she would tell him all about it." This the Moderator declined doing; and they finally persuaded the old woman to overcome her bashfulness and modesty, and to tell her whole story. It was a very sad one, especially as there were several young women and girls present; one which I am unwilling to recal to my own mind, lest the recollection should bring pollution with it. It is sufficient to say that she more than confirmed all that "sister D'Yolf" had charged "brother Ivel GnoI" with saying and doing. The Moderator then turned to GnoI, and asked whether these things were true. "Yes, brother Moderator," he replied, "they are true." "Are you sorry for them?" "Very sorry indeed, brother Moderator." "Brethren, brother Ivel GnoI confesses his fault, and says that he is sorry for it. Shall we forgive him?" A plain, but respectable looking old man, whom I had not noticed before, and who, I afterwards learned, was a brother of D'Yolf, then addressed the Preacher, saying, "Brother Moderator, I can't consent to forgive brother Ivel GnoI, because he says that if we don't turn him out of the Church, he will turn himself out." This was a little too much even for the Moderator's moderation. "Did you say so, brother Ivel GnoI?" he asked in a quick and angry tone. "Yes, brother Moderator, I did say that brother William D'Yolf and I couldn't belong to the same Church, and that if you didn't turn him or me out, I would turn myself out." This sealed brother Ivel GnoI's fate. "Umph!" said the Moderator, striving to moderate his angry tones, "Brethren, shall we excommunicate brother Ivel GnoI?" And forthwith he was excommunicated, without a dissenting voice; not even his mother venturing to utter a feeble "no." By this time I had become perfectly disgusted with the whole scene; and perfectly disgusted with myself that I had ever imagined myself a fit person to improve the Church's mode of administering discipline. I had, in a very brief space of time, received a lesson of humility, which, by God's grace, I have been enabled to apply, with profit, to other matters besides Church discipline. Whenever, since that time, I have been tempted to find fault with the Church's system, either of doctrine, discipline, or worship, I have only to recal to mind the "Discipline meeting" at Nepflac, and to cast my objections to the winds.

But the "Discipline" went on, and the worst remains to be told. Shall I go on and tell it now? No. Number One of my reminiscences has occupied more space than I am entitled to, and I will defer the remainder of the story to number Two, if I am permitted to record it. May the readers of what has already been written, derive only half the advantage from the perusal of, that I have gained from witnessing the facts, briefly but truly recorded, and I shall have received my reward.

PRESBYTER.

(To be Continued.)

FOR THE GOSPEL MESSENGER.

LETTER ADDRESSED TO A PERVERT TO ROMANISM.

We published, in our February and March numbers, extracts from the very admirable letter of the Archdeacon of Meath to Dr. Marshall, a pervert from the Church in England to Romanism. We trust that our readers have given it that attention which it deserves. We are now permitted to spread upon our pages, a letter from a Presbyterian of this Diocese to one in a far-off State, with whom he had formerly "taken sweet counsel together, and walked unto the house of God in company," but who had abandoned the bosom of his Mother and yielded to the delusive whispers of a corrupt and corrupting seducer. It is very sad to observe how frequently those who go to Rome, have their perceptions of moral truth so blunted, as to lose sight of that pure and transparent honesty which becomes the Christian. But alas! when God sends men a "strong delusion, that they should believe a lie," they seem to lose their respect for truth, and to be ready to sacrifice it to their vain idol. The case before us appears to be one of these; and we publish the following letter, not because of the arguments it contains, for there are, professedly, none; but because of the honest kindness and the Christian manliness by which it is characterized. It is well written and in good taste; and we hope our readers will be as much pleased with it as we ourselves are.—*Eds. Gos. Messenger.*

"My dear Friend—for I still feel a sincere friendship for you, though "the ground of our once existing friendship is no more." Though you have approached, God only knows how near, to that awful sin against the Holy Ghost; though you have wilfully trampled under foot the badges and seals of God's Covenant; though you have broken His vows which were upon you, and turned your back (in scorn, no doubt) upon "the Bride, the Lamb's wife,"—yet, *I too*, confess to human weakness enough, still to yearn after you as a brother; and I look to that God Who "will have mercy, and not sacrifice," to pardon the weakness, if it be not sin. I know though He "is of purer eyes than to behold iniquity"—yet He *will* look with pity upon the erring steps of His children, wandering through the mists of a sect-rent Christianity: and though you have cast aside your high privilege of "fellow-citizenship with the saints, and of the household of God," I must still think of you as a man, made in the image of God. It is painful to think how that image may be defaced: doubly painful when the truth is impressed upon us by the conduct of a friend. To see such a mind as his, whom you seem to have chosen for your patron saint, make shipwreck of the noble gifts and high privileges of God, and of itself; to compare the puerile dotings of its present, with the lofty flights of its past—sad though it be, is not the sadness caused by the fall of one whom we account a friend. When Newman becomes traitor and apostate, and even St. Peter denies his Lord, the words of Holy Scripture occur with double force—"cease ye from man, whose breath is in his nostrils, &c." My dear Sir, could not your proneness to hero-worship find scope enough for its exercise in the person of Jesus of Nazareth? Was

not *His* beauty sufficient for your desire? *His* wisdom for your study? *His* purity for your imitation? It is too high above your reach you will say: but is *He* not declared to be for our example—that we should follow *His* steps? Oh, take heed before it be too late for you to discover that you have followed the lead of *your* Captain into “the arms of that unnatural step-mother,” he himself declared her to be. When you think of his course of duplicity and treachery; and along with this the workings of your own conscience, while practising that wilful deception you speak of, I wonder it does not convince you of the working of a system, which beginning in duplicity, goes on step by step to treachery and apostacy, and ends—God only knows where. “The end justifies the means!” Was it not enough that you should see this wicked lie in the hands of Utilitarians and Protestant Jesuits, to keep you from leaving “the Ark of His Church,” and throwing yourself into the arms of that masked charlatan, on whose very brow it is inscribed? Surely the course of Newman, &c., should at least furnish an extenuation for Protestants in charging it upon *her* system. Try the force of the logic, by your own heart. You say you “have all along been a Catholic in your opinions.” Your opinions! You professed the Catholic faith—you were in the Communion of the Catholic Church—and I took you for an humble, honest believer. I *always* supposed you to hold with me, that Church “to be one, Apostolic, holy and undivided:” but the other quiet assumption, which a very little training in the school of Jesuistry teaches one how to make, *is new* to me. Where do you learn from Scripture, or Catholic tradition, that “union with the see of Rome” is a note of that Church? It is replied, “the Church says so”—where we have the same quiet assumption, that the schismatical and heretical communion of Rome is the Church.

My dear Sir, it is possible for a Church (not *the* Church) to “make the Word of God, of none effect,” through her traditions. You see I am led by my feelings, to use stronger language than the Church has used concerning her corrupted and degraded sister: but it is language that conveys my honest opinion, and I have a right to utter it. Were I addressing one who was born and reared in her bosom—in ignorance of the light of the glorious Gospel—without which, the truth, to say the least, must be very imperfect, it would then be time to “speak gently of our sister’s fall.” But, when I see men, who have been “members of *His* body, of *His* flesh and of *His* bones,” wilfully bartering their birthright for a mess of pottage, “grieving the Holy Spirit of God “whereby they were sealed until the day of redemption,” by denying His own signature, and going forth to live and die without partaking of His most precious blood, of which, except a man drink, he hath no life in him. When we see them, if not wholly given to idolatry, yet at least, exchanging the high mysteries of our most holy faith for lying legends, and old-wives’ fables,—it surely is enough to stir the spirit within us. I have written on paper my *feelings*. Of argument, I do not pretend to offer any. You yourself are better versed in it than I. The arguments by which I first learned to identify the true Church of the living God, and unmask her counterfeit, were chiefly from those, who have since deserted the true fountain for the broken cistern. I cannot but think of the proverb,—“*Quem Deus vult*

perdere, prius dementat." Some few, having had their romantic dreams of an ideal Church dispelled, by a near approach to the phantom, have found their way back to the bosom of their mother. Should the Divine Spirit ever graciously vouchsafe to turn your footsteps back towards the good and right way; oh heed, I beseech you, His faintest whisperings! Bear about as your motto, your own parting advice to me: "Never, for a moment, sacrifice truth"—not even to consistency—"and then you will always be free." By God's help, I will endeavor to keep it; and, should I ever be deluded from the way in which I now walk, will endeavor to give others the benefit of my convictions. Believing, as I trust I always shall, that I am following the truth, I could boldly face the victims of error—tell them of their delusion, and counsel them to buy the truth.

I find in your letter the words, "I am now a layman." To the Church you are, to yourself you can never be. The vows of God are upon you: infinitely better were it never to vow, than to vow and not to pay. * * * *. May God in mercy lead you from following the rush-light of his once subtle intellect, into the perfect day, where the Sun of righteousness only shines—is the prayer of your friend.

NEW PUBLICATIONS.

Daily Steps towards Heaven; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ. For every day in the year, according to the Christian seasons. With Titles and Characters of Christ; and a Harmony of the Four Gospels. First American Edition revised, from the third London Edition. Gen. Prot. Epis. Sunday School Union. 1852.—We have glanced through this very neatly printed volume, of which the title is a very full description, with much interest. It is entirely a devotional work, and we have noticed nothing in it calculated to offend the feelings of the pious, either in or out of the Church; much, very much, which must meet with cordial acceptance from all who delight to dwell on the character of our blessed Lord. A page, containing brief meditations on portions of Scripture, suited to the Church's season of the year, and concluding with an appropriate text, is devoted to each day. The meditations are very suggestive, and the reflecting mind cannot fail to derive profit from their perusal. They speak of Him Who was incarnate, and lived, and died for man; and they are "Daily Steps towards Heaven," because they are designed and calculated to bring us, every day, nearer and nearer to Him Who came down from, and has again ascended up to Heaven. We heartily commend this volume to our readers, being confident that, after the prayerful use of it for a single year, they will thank us for having recommended it to them, and will bless God that they have had the opportunity of reading it. (It is for sale at Mr. A. E. Miller's, No. 5, Broad-street.)

Letter to a Young Person on becoming a Member of a Church Choir. Gen. Prot. Epis. Sunday School Union. 1851.—In a very few pages

there is much instruction, not only for youthful members of a choir, but also for Congregations generally, and even for the Clergy. We are very great advocates for good Church music, but we most earnestly protest against the disposition, which seems to be gaining ground in some of our city Churches, to "substitute the light airs of the day, for that solemn music suitable to the majesty of divine worship; to transfer to the Church, with some modification, the performances of the theatre and drawing-room." The day, we trust, has gone by, when organists and choristers carried novels into the choir, to amuse themselves with during the performance of the parts of the service in which they themselves were not called upon to lead; but still, our choirs are not quite free from fault, and we therefore recommend to them, to Congregations generally, and to the Clergy to read the "Letter," which we thus briefly notice. It may be purchased at our Publisher's office, No. 5, Broad-street.

The Rook, as an Example of Industry. From the London Edition. Gen. Prot. Epis. Sunday School Union. 1851.—This is a very pleasant account of the history and habits of a bird very common in England, but not to be found in South-Carolina. Our common Crow, however, is of the same family as the Rook, and to it much of the history before us is strictly applicable. Like the Rook it has been grossly slandered; being deemed an enemy to man, whilst it is really his benefactor, destroying innumerable worms, which oftentimes ruin the prospects of the planter. It is at times, it is true, a "a corn-stealer;" but the little that it consumes, is but scanty wages for its successful labours in the farmer's behalf; and were it expelled the country, they who are now the loudest in their murmurs against its depredations, would be the most anxious for its recal. All that is said, in the little book before us, of the Rook, may also be said of the Crow. It is an industrious bird, "rising early" to its daily task, "labouring diligently" all the day, "loving its home," a "kind and active neighbour," "fond of order and regularity, punishing theft," and of great sagacity. We would commend it as an example to our readers, both young and old, and bid them learn of the Crow and be wise. The motto of the book is taken from the book of Job, and well expresses the object of its author—"ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee." (Mr. A. E. Miller, No. 5, Broad-street, is the agent for the sale of the Sunday School Books of the Union.)

Parish Sermons: by Rev. Jarvis Barry Buxton, late Rector of St. John's Church, Fayetteville, N. C. New-York: D. Appleton & Company. 1852.—This is a very neatly printed volume of 694 pages, octavo, containing a brief and interesting "Biographical Notice" of the author, and fifty-seven sermons, "preached in the discharge of ordinary parochial duty, without the remotest view to publication." The Biographical sketch is written by his son, the excellent Missionary in Rutherford and Buncombe counties, N. C., and is a pleasing tribute of filial affection. The following extracts will enable us to form a distinct idea of his character and theological views:—

"It does not fall within the design of this biographical sketch to chronicle minutely either the personal or the parochial history of my revered father. That record is on high, and read of the angels. Never did man realize more truly the responsibility of the sacred office, and the utter insufficiency of human ability, without the grace of Christ, in the work of the ministry. And it pleased God to bless his ministry in a remarkable manner. Often has the large proportion of young persons of both sexes numbered within the communion of St. John's Church, been a subject of remark by his brethren of the clergy. Seldom indeed will that young man be found who has succeeded in growing up to manhood under his pastoral eye, without having been led to make a public confession of the name of Christ. While genial in manner, and human in sympathy, none possessed a higher moral courage constantly to speak the truth, and boldly to rebuke vice—to reprove, to exhort with all long-suffering and doctrine,' 2 Tim. iv. 2. But the wounds inflicted were ever the faithful wounds of a friend, which made his own heart bleed responsively with secret anguish. Benevolence of heart was, perhaps, one of his most prominent, natural traits; this was heightened and sanctified by grace. The poor of the town and parish will ever confess that they lost in him a friend in need; and the tossing pains of sick and dying beds will long miss the lips that used to drop comfort through the blood of the Lamb, and the heart that never closed against human sorrows." . . . "Respecting the theological position of the pastor of St. John's, little need be said on a point so well understood amongst his friends. Trained, during his candidateship, under the venerable Ravenscroft, the teachings of that admirable man early commended themselves to his inmost mind and conscience, and all his subsequent studies tended to fix more firmly his convictions of truth."

"The Divine origin and intent of the Church as the revealed method of partaking in the mediation of Christ; the value of the sacraments under this gracious economy to the believing and penitent soul; the mystery of the Christian priesthood; the distinctive position of the Church at whose altar he ministered, "truly Protestant, only because truly Catholic"—all these grave subjects had long been passed upon by the clearest verdict of his mature judgment. He remarked upon one occasion, 'We have a twofold duty to perform in the preservation of the Church's integrity in frame and principle—not merely that we ourselves may be saved through this appointed way, but that a distracted world, when put to flight, may find in the Church a refuge in distress, worthy of their Maker, worthy of their Redeemer, worthy of that blessed Spirit, who presides within the body of Christ. Charity to a distracted world forbids that we should in the least impair the integrity of Church principles, or invalidate them by our inconsistent behavior.'

"Upon another occasion, in reference to the danger of overstating Church principles, he made the further remark—'Were we to recite in a few words the history of any particular heresy, we should say, it was once an important truth, but little dwelt on in a preceding age, and gradually lost sight of, till revived at length and pushed, by men of

strong feelings and subtle intellects, far out into ultraism.' But, although so decided in his Church views, no man beyond their pale, was ever more respected than himself, and, even more affectionately regarded among the various denominations of Christians. And the well-known reason was, because *he held the truth in love*, regarding himself as the friend of all men—as the enemy of none; and these kindly feelings were warmly reciprocated. The excellent Presbyterian and Baptist Ministers of the place were both by his bed-side at the time of his death. Indeed, the acrid spirit of controversy was ever abhorrent to his nature. His office was that of a Divinely-commissioned teacher. 'I stand here, not to debate, but to expound the doctrines of our holy religion,' he once declared in a sermon upon Infant Baptism. 'If any man be ignorant, let him be ignorant. If any man seem to be contentious, we have no such custom, neither the Churches of God.' "

The sermons are not what the world would term eloquent; but they prove their author to have possessed great good sense, a sound and discriminating judgment, clear perceptions of truth, and a deep and earnest piety. Take, for instance, the sermon for Good Friday, which was the first we read. It is entitled "Christian Peculiarity;" and its object is to show that neither mere religion, nor educational Christianity, nor sacramental Christianity, constitutes that which is peculiar to the redeemed of Christ. In the following extracts, our readers will be able to trace for themselves, the characteristics of which we have spoken. The Text is from Titus ii. 14, and the following is the introductory paragraph:

"We are called on this morning, as a portion of the Universal Church, to commemorate in an especial manner the crucifixion of our Lord and Master as the Lamb of God, the great propitiatory sacrifice for our sins. This atonement offering, through the infinite merit of which God is reconciled to sinners and now particularly awaits their reconciliation with Himself, through the same ever-enduring medium, is that grand feature of the mystery of godliness which inspiration indeed defines, but never attempts to explain. The atonement offering, as we all believe, is full in itself, perfect in its adaptations, and sufficient for its end. Nothing, without presumption, can be added thereto; nothing without sacrilege, can be taken therefrom. This will be clearly perceived, when we consider that the great sacrifice we commemorate, is an offering provided by God Himself, and therefore precious—appointed by God Himself, and therefore acceptable. His well-beloved Son is at once the eternal Priest and the all-available Victim for the sins of the whole world. If it be asked in what manner this sacrifice purchased our redemption, we answer, we know not. Many points relative to this great mystery are to us of an inscrutable nature. It is sufficient for us that God knoweth. But if the end and design of this holy mystery be inquired into, and these in their application to ourselves, then the text will meet the inquiry with all needful accuracy and precision; 'Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.' This knowledge we needed, this we have. The doctrinal truth involved in these words may thus be stated: That the

eternal Son of God, the second person of the adorable Trinity—not less by authority of the Holy Father, as elsewhere is affirmed, than of His own will and with the deepest interest in the work—gave Himself an offering and a sacrifice to God propitiatory in our behalf; an offering which began actually with the mystery of His holy Incarnation, and which was finished on the cross: that the design of this vicarious sacrifice in relation to the Holy Father, was to reconcile His essential attributes with the justification of sinners; while in relation to ourselves, it was to redeem us from the condemnation of the Law, from the dominion of Satan, and inward pollution, and make us a people peculiarly His own.”

Of educational Christianity, he says: “It is not mere educational Christianity which constitutes the peculiarity referred to in our text. The most that can rightly be conceded to such favored persons is the merit—if merit it be—of not having obstinately resisted the strong natural tendencies of early culture, but rather of having passively admitted into their minds, under an authority which they were taught to honor, certain doctrinal theories and sentiments which in their case happen to be Christian, as in other instances they happen to be Jewish, in others Mohammedan, in others Heathen—just as, in either case, the subject has passively received the mother tongue, or passively come in possession of the peculiar sympathies and taste, manners and address, of those around him. Now this early training, when truly Christian and rightly regarded, is not without its solid advantages. To say nothing of many positive evils which are thereby averted, it has always proved a valuable auxiliary of the Christian peculiarity where this exists. Educational Christianity is to the Christian peculiarity what a liberal education is to some professional pursuit. It is a valuable subaltern, but a worthless chief. It is something which, however indeterminate in itself, is useful to a result, but which, when misconceived for the result itself, becomes wholly ineffective, if not injurious. One of the most useless classes of men, as seen and felt to be every where and in all ages, is that composed of individuals who, with a liberal education, have combined a vague and aimless course of life. It were well had their sharpened intellects remained merely idle; but it will be a mercy if the vigilant adversary of their souls enlist them not as effective auxiliaries in the service of his own kingdom. It is just so in the case before us. Educational Christianity, if not diligently applied under the Spirit to its appropriate end, will in all probability be misapplied, and but too adversely, to the soul. What spectacle within the religious world can be more displeasing to God, or melancholy in itself, than that of persons so highly favored, yet so radically ingrate, who profess to know the Lord, but who glorify Him not as Lord—persons who, while they admit the premises in our text, deny the inspired conclusion—who live unto themselves, in the face of the divine record that the Son of God gave Himself for them—who, so far from illustrating the Christian peculiarity in the spirit and meaning of a living sacrifice holy and acceptable unto God, surrender to a domination of the false and impious principle implied in self-proprietorship, self-love, self-will, self-power, self-appropriation, and self-control?”

So again, of sacramental Christianity: “It is not mere sacramental

Christianity which constitutes the Christian peculiarity. By sacramental Christianity we mean the recognition and reception by ourselves of those holy mysteries which Christ Himself instituted and ordained—Baptism and the Lord's Supper. That these holy mysteries have a place assigned them in the ordinary process of salvation, no well-instructed scribe would be disposed to deny; still, on the ground of Scripture, we must admit that the mere outward reception of these holy mysteries is not to be confounded with the Christian peculiarity referred to in our text. This peculiarity, indeed, covers the sacramental ground; but it covers more, and much more, than the mere formal partaker of sacraments has ever attained. How conclusively does not the Apostle reason with the Corinthians on this very point! He warns them by the record of those who were displeasing to God and ultimately overthrown in the wilderness, who nevertheless were baptized unto Moses in the cloud and in the sea, and did all eat with God's peculiar people the same spiritual meat, and did all partake of the same spiritual drink—"for they drank of that spiritual Rock that followed them, and that Rock was Christ." They lived in the habitual neglect, if not contempt, of the inner peculiarity of their dispensation." He defines the Christian peculiarity to be that which "springs by easy consequence from those progressive operations of the Spirit within the soul, under which the heart is liberated from the bond of self-love and all other adverse bonds, which hitherto may have restrained a full and practical acknowledgment of Christ, as our rightful owner, or of ourselves as the people of His pasture and the sheep of His hand, or of our practical powers, or of our faculties of mind and heart, as so many instruments of righteousness unto God our Saviour." And he thus concludes:

"Beloved friends, the topic is awakening. "What do ye more than others?" said our Lord. Wherein is our superiority to the devout Heathen, who fear God and work righteousness? Wherein do we exceed the righteousness of those who have passively received with their mother tongue the Christianity on which they repose? Surely our righteousness must exceed the righteousness of each and every form of half-heartedness in the service of a crucified Lord, would we rightly appropriate to ourselves the hopes, the widening prospects, the peace and joy in the Holy Ghost, which pertain to those only whom Christ hath redeemed by his precious blood, and by the operations of the Spirit purified unto Himself as a peculiar people. 'Surely the kingdom of God is not in word but in power.' It stands in palpable demonstrations. Look at the spectacle we contemplate to-day; see how the love of God towards ourselves is manifested. There is no half-heartedness in the gift of the Only Begotten of the Father, none in the agony and bloody sweat, the cross and passion of that expiatory victim. It must be so with ourselves. We must turn from the delusive persuasions under which our hearts have been long deceived, and betake ourselves to solid proofs. It is the work visible only which proves the work invisible, and removes from the breast all distracting doubts and uncertainties. The world spiritual is deluged with spurious emissions from the Evil One. Every department of the spiritual life has its counterfeit; and he who would escape delusion must try the

spirits by tests which, from their very nature, admit neither of fraud nor prevarication. We must be zealous for good works as the only reliable evidence of which the nature of the case admits. Our repentance must be evidenced by visible forms which we can handle with our hands; so must our faith, so must our love. All the Christian graces admit of embodiments in kind, and under circumstances, which defy the craft and subtlety of the devil. In these visible forms only the Lord Jesus recognizes, acknowledges, and accepts the whole-heartedness of those whom He has purified unto Himself. His promises are addressed to his peculiar people; they follow Him fully; they now participate in His works, and in His patient endurance, and shall hereafter participate in His exaltation and glory at the right hand of God."

An engraved likeness of the author is prefixed to the volume, and will at once be recognized by his friends, as a very excellent one indeed. We commend the Sermons to the attention of our readers.

The Church Herald. Vol. I. No. 1.—We have received the first number of a new periodical published at Vicksburg, Miss., according to the following resolution of the Convention of the Diocese of Mississippi, adopted in May 1851:

"*Resolved*, That the Rev. Mr. Patterson, and Messrs. Yerger and Smedes, be, and they are hereby requested to commence the publication of a semi-monthly or weekly paper, to be devoted to the cause of the Church. And that we, the members of the Convention pledge ourselves to endeavor to circulate such paper as extensively as practicable throughout the Diocese."

The principles upon which it will be conducted are clearly defined in the following extract from the first editorial:

"In stating, from time to time, as occasion may require the distinctive and exclusive character of the Gospel; the necessity, in a scriptural point of view, of adhering to that primitive truth and order, shadowed forth in, and through the Church planted by the Apostles, we shall endeavor to do so, in all kindness, charity and forbearance. Christian love, we hope, will ever mark our course. With prayerful solicitude we shall endeavor to point out what we sincerely believe to be the truth as it is in Jesus. And whilst we intend to impeach the motives of no one, we shall, nevertheless, consider it our duty to state the whole counsel of God, as found in the Bible. In doing this, we shall take the Bible as expounded by the Apostolic Churches of the first centuries of Christianity, and by the Book of Common Prayer, (which in fact, is but the embodiment of Catholic antiquity), for our guide."

We welcome our brethren into the editorial fraternity; and pray that the great Head of the Church will bless their efforts for the advancement of His kingdom and glory.

Patience is the exercise
Of saints—the trial of their fortitude,
Making them each their own deliverer.
And victor over all
That tyranny or fortune can inflict.—*Milton.*

SELECTIONS.

Report to the Convention of 1852, on a Memorial from Christ Church, Greenville.

We would call the attention of our readers to the following Report, of a Committee appointed at the Convention of 1851, which we extract from the Journal of the Convention of 1852, which has been laid upon our table. To the Convention of 1851, a Memorial of the Vestrymen and Church Wardens of Christ Church, Greenville, was presented by Mr. Leary, one of the Lay-Delegates from that Church, praying the Convention to devise some means by which the spiritual wants of, what is commonly termed, the upper country, might be "definitely and effectually brought to the attention, and recommended to the prayerful consideration of the pious and charitable Churchmen of South-Carolina." The response of the Convention to this Memorial, was the appointment of a Committee, consisting of the Rev. Mr. Arthur of Greenville, the Rev. Mr. McCollough of Spartanburg, and Mr. Leary of Greenville, to report on the same at the Convention of 1852.

When that report was presented to the body under whose appointment it was prepared, we listened to it with undivided attention and unbroken interest. We were struck by the condensed fulness of its details, and the prudence and moderation by which it was characterized; and it seemed to us the fruit of earnest and careful reflection—the reflection of men whose hearts were thoroughly stirred up to the duty of labouring diligently for the advancement of Christ's kingdom and glory. The opinion then formed has been confirmed by a careful perusal of the document, which we now spread upon our pages, and which we earnestly commend to our readers, entreating them not to be deterred, by its length, from giving it that serious and prayerful attention which the cause it advocates, claims of every member of our Church.

To the details of the plans proposed, some, like ourselves, may be opposed; or rather, we should say, may prefer other methods of carrying on Missionary operations in the Upper Country. But that *something* ought to be done, all must agree. There is a call to us, "Come over and help us:" and woe be to us if we turn a deaf ear to the prayer of the spiritually destitute. Let it not be said that we want men—men fit for this great and holy work. This may be true: still are we called upon to do all that we can. Let us provide the means, prepare carefully and prayerfully our plans, avail ourselves of every legitimate instrumentality to wake up the members of Christ in behalf of those who need and ask our aid; and the Great Head of the Church, in His own good time, will send faithful and efficient labourers into the fields white for the harvest. The call is of the nature of a command from God; and none but the covetous and slothful will seek to excuse their indifference by the plea that "the time is not come, the time that the Lord's house should be built."

Christian Reader, if, in perusal of the following report, there be kindled in your heart but the faintest spark of zeal in behalf of the destitute ones for whom the plea is offered; if there be awakened but the feeblest desire to advance the kingdom of God and His Christ, in this neglected field; then make a beginning, even though it be a little one. Sit down and write to our venerable and beloved Bishop, whom may God, of His infinite mercy, spare to us for many years, and say to him that though you have but little, if so it be, yet of that little you gladly contribute a portion to this good work. Then when we meet in Convention in 1853, the hearts of the Church's representatives will be encouraged to take hold manfully upon the work and strive together, in fervent love and earnest zeal, to carry it onward to a successful issue. Begin; and God's blessing will follow after! Try; and success must crown our efforts! Oh, blessed God, to Thee to Thee alone do we look for the accomplishment of this good work. Help us in our feeble efforts, for Thou alone art our confidence.—*Eds. Gos. Mess.*

The Committee appointed last year on a Memorial from Christ Church, Greenville, reported as follows :—

The Committee to which was referred “The Memorial of the Vestrymen and Church Wardens of Christ Church, Greenville,” beg leave respectfully to report: That they have endeavoured to consider the very grave subjects contained in the Memorial, with the care and attention which their nature and importance seemed to require; and being well aware that in all such undertakings, two principal points, the *object* proposed and the *means* for its accomplishment, should be duly weighed, invite the attention of the Convention to *three* topics of material import in making up a correct opinion on the subject, viz: The character and importance of the missionary field, in behalf of which the Memorialists have petitioned; the amount and kind of human instrumentalities, necessary to accomplish any permanent results therein; and the probabilities of success, with God’s blessing, on the occupation of it.

From the comparatively recent settlement of the section in question, it could not be reasonably expected to have made very great progress in moral and religious culture, nor indeed, to have accumulated any considerable amount of wealth. But these anticipations are all singularly falsified, by a careful statistical comparison of it with the sea-board districts and parishes. We find its progress in all those respects to have been wonderfully rapid, and its present advanced stage of prosperity far exceeding our most sanguine expectations. Scarcely seventy-five years have elapsed since the Indian held undisturbed possession of a large portion of it, and yet its present population exceeds 400,000 civilized inhabitants. In that brief interval it has overtaken and surpassed the lower and much older section, both in wealth and population. By a reference to the civil arrangement of the districts into the upper and lower divisions, it is found that the upper division embraces an area of 19,000 square miles in extent, being *two-thirds* of the whole territory of the State, the greater portion of which is arable land. This division contains 226,899 slaves, which is 89,313 more than the lower division, and pays \$6,086 more of the State Taxes.* Its white population is also greater by 151,912, making in the aggregate 241,225 more than the population of the lower division. Thus it will be perceived that whilst it embraces *two-thirds* of the territorial limits of the State, it possesses 23,000 more than *two-thirds* of the whole population. Your Committee have been pained to learn at the same time, that notwithstanding this superiority of wealth and numbers, yet it contains but one-fourth of the Clergy of the Diocese. They would respectfully represent, furthermore, that from its healthy climate, productive soil and manufacturing and mineral resources, it is increasing in population and wealth much more rapidly than the lower division. For the same statistical sources show, that in the last ten years the population of the former has increased 78,030, whilst that of the latter has only advanced 21,749. And that whilst, since 1824 the Taxes of the lower division have decreased \$16,000, those of the upper have increased \$46,000.

It thus presents at once the most important, and religiously, the most destitute section of the State. Your Committee would especially urge,

*See Report of the Treasurer of the Upper and Lower Divisions.

that the section in question is just now on the eve of a speedy and extensive development of its vast resources. Its Rail Roads will furnish, what it has hitherto wanted, encouraging incentives to improve its agriculture and unfold its mineral wealth; and the High Schools and Colleges, just being founded, will cultivate and develop its mental energies, which are inferior to no people's in the world.

In connexion with these facts, they would also set forth that is is very inadequately supplied with religious teachers of any description. In a population of 450,000 souls, occupying an area of 19,000 square miles, distributed in densely peopled neighbourhoods, and fifty towns and villages, rapidly rising in importance, there are only 250 regularly ministering Preachers, very many of whom are of an inferior grade; and allowing that their situation will permit pastoral duties, which is by no means true, there would remain 200,000 souls still uncared for by any one. But the actual spiritual destitution of the country is much greater than this favourable supposition represents it to be.

For, in fact, a very small proportion of those teachers can perform any pastoral duties whatever; and the mournful consequence is felt in the total neglect of children, who are excluded from the participation of the Christian covenant, and are growing up, in vast numbers, in debasing ignorance and crime.

At a former period, the system of revivals supplied, to some good degree, this want of ministerial care; but that system has now well nigh lost whatever efficacy it may once have had, and hence this already fearful destitution, is annually on the increase. This sad condition of things clearly designates, the section in question, as the true missionary ground of the State, which appeals without abatement to the sympathy and conscience of this Convention for its intervention.

The solemn question, why the Church has made so little progress in the lapse of forty years, has caused your Committee much anxious thought and deliberation. Possessed as she is of a zealous and godly ministry, a pure and holy faith, a divine and Apostolic origin and form and ample means to execute her plans, her history, for that period, seems to us a tissue of positive contradictions. We have been led therefore, to review with careful scrutiny the record of her annual proceedings. And this investigation has resulted in the thorough conviction that her missionary operations are entirely defective. They have been wanting in vigorous concentration, in activity and in adequate extension. They have been maintained, as it seems to us, rather with the view of supplying with the Church services, our own scattered flocks, than the gathering of the lost sheep into the One Fold; hence they have been too occasional, too much confined to particular localities. This is the chief cause of the defects alluded to above. The object aimed at, is unquestionably important and may have been, to a considerable extent compassed, but it has at the same time cramped our energies and limited our view, by being adhered to too long. It is doubtless the correct missionary principle in the first instance; and whilst a Church is in its infancy and contracted in its means, may be pursued; but it should not become the settled policy of a Church. There is a point at which the Church in her missionary capacity, should assume a position of greater activity, and go out into the highways and hedges,

“and gather together all, as many as may be found, both bad and good,” and bid them to the marriage supper of the King. The system hitherto practised seems to have wanted the spirit of active zeal; and hence the Church has not been extended, perhaps, as it might have been. And the present seems to us a propitious time to abandon this narrow principle, and to enlarge the scope of our view. Your Committee would therefore, strongly recommend immediate action to be taken in behalf of this field. And in furtherance of this important object, they beg your attention to the second topic named above, the means at your disposal to be employed in evangelizing this great people. It will be remembered that as living is cheap and the habits of the people are economical in the section in question, no very great expense need be incurred by the Convention in supporting an efficient missionary system. Single Clergymen may live with a salary of \$250, a horse being furnished them. Eight such, distributed for the present, as follows, viz:—one East of the great Pedee, one between that and Lynch’s Creek, a third between that and the Catawba, and a fourth between the Catawba and Broad Rivers, a fifth between the last and Ennoree, a sixth between that and Saluda, a seventh between the head-waters of Saluda and Savannah Rivers, and the eighth in Edgefield, Lexington and Barnwell, at an aggregate cost of \$2,000 annually, would be able to itinerate through the whole section and keep up a continued chain of tri-weekly services. The services which they might thus afford a village or neighbourhood monthly, together with a regular distribution of books and tracts, would be quite sufficient to produce large results, as fully evinced by the experience of the Methodists. This number might be increased in a few years to 24, that is one itinerant for each district, at an annual cost of \$4,800. In this way prosperous congregations may be gathered in a few years, and soon each district mission would adequately support itself. And indeed, under such treatment many neighbourhoods would early begin to sustain their own parish priest in connexion with a school.

Your Committee feel confident that your honorable body will not refuse the lessons of experience furnished by other bodies of Christians. They would therefore, instance again the Methodists’ success, in common with all other denominations, in the practice of this system. The Methodists came into South-Carolina first as a *distinct organization* in 1785, just 66 years ago, and 83 years after the Church. They immediately set on foot this cheap and vigorous system. They boldly sent their itinerants among a people who were strangers to their faith, and in a few years they were amply supported by those very people themselves, and now they have nine times as many communicant members as the Church numbers. How infinitely more reasonable are our expectations of success! Our means are ample, our missionaries much better educated, our teachings more adapted to the wants of the people, and the masses themselves greatly improved in intelligence and wealth. We only want the *will* to make a bold and vigorous beginning, to succeed in this glorious work. Your Committee would further urge in favour of the adoption of this system, the signal failure of all others, hitherto tried by the Church. Look, for example, at the meagre results of the present one, of sending forth single, unaided ministers to distant and

isolated points, to be confined necessarily, to the narrow limits of a small congregation. What, allow us to ask, has been accomplished by this method, and at what expense of time and money? Only seventeen parishes have been organized since 1812, just now forty years and but six of those have become self-supporting. Is this satisfactory progress? Is this Convention content to set on a firm, self-supporting basis, only one parish in every seven years? We cannot believe it. For even this progress, indeed, we would offer our heartfelt gratitude to Almighty God, and congratulate the patrons of that noble charity through the instrumentality of which He has accomplished it. But yet we cannot believe that the money and labour has been judiciously expended or that greater returns might not have been received. Let us inquire a moment, at what expense of money and men this tardy progress has been made. The large sum of _____ has been expended in the last forty years in the section in question. Now we submit, the results are totally inadequate to this expenditure of money, not to mention the valuable time and talents and zeal of so many Clergymen.— These inadequate results cannot be justly attributed to the genius of the Church, to the inefficiency of the missionaries, or to the absence of God's blessing upon the work. To assert this would not only be arrogant and presumptuous, but it would, in fact, be to beg the whole question we have here put in issue. And we flatter ourselves that we have now produced many good grounds for the belief that the only cheap and practicable system, which can at the same time give extension to our operations and ensure such constant connexion between the permanent missions, as to afford mutual aid and influence and strength to the whole, thus producing a vigorous concentration of effort, is that of the itinerancy. We wish it to be observed that we are the advocates of no new Church polity or ill-advised experiments. We are only urging the application of measures as old as the Church itself, and as widely practised now by the Church as her missions are extensive. We are only advocating the system of adaptation in the missionary measures of the Church. There is a flexible element in the Church infused into it by its Divine founder, as well as a permanent one. By the latter the one faith is preserved and held by all people and in every age; by the former it may be made to meet the wants and exigencies of all times and conditions of men. This flexible element is indeed the missionary element of the Church, and must be brought into requisition to suit the peculiar exigencies of times and circumstances. Is the Church here at home less a missionary Church than it is in Africa and China and the British colonies, or than the Primitive Church itself? And if this cannot be asserted, is it safe or right for the Church at home to dispense with any of the weapons which have been found effective elsewhere, or in other times? Is it not manifestly our duty to make the most of this flexible character of the Church, whenever an emergency requires it?

We have not been thrust headlong into this topic by a sudden gleam of conviction derived from any accidental source. It was for many years with us, as it doubtless still is with some others, a dangerous and wild project. But after long and deep consideration and earnest endeavours to see our way through the difficulties, which retard the progress of the Church, we do not hesitate to record our desire that this vigorous mis-

sionary machinery be adopted for the back country, and our solemn conviction that, if used vigorously and wisely, the most blessed results might be expected with confidence. Besides the enmity of the natural heart to the light of truth, there are two obstacles which stand in the way of those who see not the Church, which Christ himself planted in the earth, as the tree of life whose leaves are for the healing of the nation. These obstacles are prejudice and a want of correct information. Prejudice, while it remains, precludes the possibility of receiving truth. It is only the candid inquiring mind, that the spirit of truth will illuminate. How then may this prejudice be most speedily removed? It can be done effectually, alone, by the personal association of the missionary at the fireside. And this extensive association can only be effected, we submit, by an itinerant missionary, whose business it will be to visit every house in his district. Again, it is only by a correct knowledge of the doctrines and ordinances of the Church of Christ, that those far from its hallowing influences can be expected to participate in the blessings of true conviction. Nor can this be accomplished in any other way, so speedily as by close and pointed conversation, directed to create a desire and thirst for this heavenly knowledge. A missionary imbued with the true spirit of the Gospel, who unreservedly proclaims the distinctive principles of the Church, must and will be successful in removing these prejudices and imparting this correct knowledge. To the aid and support of this active missionary scheme, an educational one must be brought to give permanence and force to its results, as well as to supply additional labourers for its enlargement.

Two high schools, one for each of the sexes, situated in healthy and central locations, would be sufficient for the present. Twenty thousand dollars, expended in erecting suitable buildings, would amply suffice to begin with. These two systems, as fully proved by the experience of other denominations, cannot fail to be efficient and successful, if they work in concert. Whilst the former will attract and fix the attention of the masses, and awaken and feed the spirit of inquiry, the latter will inculcate knowledge and truth, and thus establish and confirm good principles. This view of the subject is rendered still more important in our estimation, from the conviction we are under, of the imperious necessity there is of educating a native upper-country Ministry. Besides the influence such a Ministry must always wield through the ties of consanguinity and friendship, it is a fact not to be disputed that they will possess important advantages over others, from their natural and intimate acquaintance with the manners and peculiarities of the people. But we submit, that there is no other way of securing such a Ministry, except through the instrumentality of schools. And it is a well ascertained fact, that no other means are sufficient and speedy in their effects. And your Committee feel confident that they will not be disappointed in the belief which they entertain that the Laity will liberally support any action which may be taken on this subject by the Convention. But it is fully as evident to us that no beginning will be made by them until some steps are taken to devise and recommend a judicious plan for action. It is therefore recommended on this point, that a Committee of be appointed to mature and present a plan at the present sitting of Convention, and otherwise to carry into effect these suggestions by

selecting suitable persons to travel through the parishes and solicit subscriptions for such schools. This method is successfully practised by all the denominations in the State, and they are able to show as the result of it flourishing and well endowed Institutions. And who is prepared to say that our people are less able and less willing to do as much for the cause of God?

In conclusion, your Committee would earnestly urge, that this extensive field is not occupied by the Church, as her interests and welfare demand, as her resources will justify and as the prospects of success, with God's gracious blessing, call upon her to attempt. In no one of the districts in question, are her interests completely represented and her claims upon the community fairly and adequately presented. In these twenty four extensive and populous districts, there are now but fifteen officiating Clergymen, whereas, there should be at least ten times as many. In a population of 450,000 souls, not more than 15,000 can possibly be regarded as within the sound or influence of the Church. And indeed, on a large estimate of our congregations, the number who attend the solemnizing of her services cannot exceed 4,000, that is, not one in every four hundred persons.—What success then can this Convention rationally expect from such a wide disparity between the means employed and so boundless a field of labour? From so small an outlay can the Church expect any considerable returns? In such a community as ours is especially, much of the success of an enterprise depends upon the clamour of public opinion, and that is most frequently determined in the course which it takes, by first impressions as to the probabilities in favour of its success. Even yet the Church is lost to notice and the exercise of her proper influence in so large a population; and hence popular clamour represents her as insignificant and wholly useless. There are not labourers enough employed to strengthen each others hands. And consequently she has not yet caused her power and influence to be felt, nay, so far from it, she is scarcely known to thousands. We venture confidently the assertion, that nothing more than her name is known to *two-thirds* of this immense population. It will be seen at once then, that under such circumstances very little can be done. And yet, it is only necessary to refer to her history among all classes of society, to be convinced that her system needs but to be vigorously prosecuted and her characteristics and claims fairly and fully advocated to meet with ready and extensive success. It behoves the Church therefore to enlarge the scope of her efforts, to send out a competent number of Ministers to occupy adequately, at least approximately, this vast field. With these facts before us, though so briefly adverted to, we cannot believe that the Convention will continue to manifest the same supineness on this subject, which they hitherto have done. Almost without men or means the Methodists succeeded the Church in the State, and already they have visited every nook and corner of it, and number nine fold as many communicants.—Shall we endure this thought any longer?

Are we content to do less? Can we, who have the means and competent and suitable men, longer stand still and neglect to use them to the advancement of pure and undistorted Christianity? Will the Church at large tolerate with indifference this inactivity and inglorious supineness?

Will she not demand of us objects to lavish her alms and offerings upon, within the broad limits of our own most needy missions? We feel confident that the Laity only await the lead of this Convention and the incitement consequent upon it, to unite their alms and prayers on this far reaching and ripening harvest field. Where else can they expect a beginning to be made? To whom else can they look for wisdom to devise and zeal to execute any extensive plans of active zeal in the cause of the Gospel? Recommendations and exhortations must issue from this source. In this way alone will any measures carry weight and influence with them. If this Convention will but proceed to devise, the Laity will not be slow to furnish ample means to execute their plans. Under the cheering and consoling influence of this firm persuasion your Committee have acted; and prompted by the hopes created by it, they would recommend the adoption of the following Resolutions:

1st. Resolved, That a Missionary Committee, consisting of two Clergymen and *three* laymen be elected annually, whose duty it shall be to provide means by collections, or assessments, or otherwise, with which to furnish the above specified amount of support for such missionaries as the Bishop may appoint to itinerate through the upper division of the State.

2d. Resolved, That a Committee of —— be appointed to mature and present to this Convention a plan for the establishment, on a permanent foundation, of two Church schools a male and a female, within the Diocese and to enable them to carry this plan into effect, they be instructed to appoint suitable persons to travel through the State, and solicit subscriptions for such schools.

POETRY.

RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise.
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us, but dim, funereal tapers
May be heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

She is not dead—the child of our affection—
 But gone unto that school,
 Where she no longer needs our poor protection,
 And Christ Himself doth rule.

In that great cloister's stillness and seclusion
 By guardian angels led,
 Safe from temptation, safe from sin's pollution,
 She lives, whom we call dead.

Day after day we think what she is doing
 In those bright realms of air:
 Year after year, her tender steps pursuing,
 Behold her grown more fair.

Thus do we walk with her; and keep unbroken
 The bond which nature gives,
 Thinking that our remembrance, though unspoken,
 May reach her where she lives.

Not as a child shall we again behold her;
 For when with rapture wild
 In our embraces we again enfold her,
 She will not be a child;

But a fair maiden in her Father's mansion,
 Clothed with celestial grace;
 And beautiful with all the soul's expansion
 Shall we behold her face.

And though at times, impetuous with emotion
 And anguish long-suppressed,
 The swelling heart heaves moaning like the ocean
 That cannot be at rest;

We will be patient! and assuage the feeling
 We cannot wholly stay;
 By silence sanctifying, not concealing
 The grief that must have way.

RELIGIOUS INTELLIGENCE.

The health of our venerable and beloved Bishop still continues very feeble; but we rejoice to be able to say that the last news from him encourages us to hope that a gracious God will spare him yet a little longer to labour for the Church in this Diocese. Our hearts have been made very sad by his continued illness, and even now whilst we hope, it is with trembling. Our earnest and continual prayers are for his recovery.

Monthly Missionary Lecture.—That for April was delivered by the Rev. Edwin A. Wagner, Minister of the Church of the Holy Communion, Cannonsboro.' The continued ill-health of the Bishop prevented his attendance, and the reading of the usual Missionary intelligence. The amount collected was \$15 44. The next lecture will be delivered on Wednesday, the 5th May, at St. Michael's Church. Service to commence at 11 o'clock.

Ordinations.—On the 30th April, at the request of the Bishop of South-Carolina, the Rt. Rev. Francis H. Rutledge of Florida, ordained to the Holy Order of Deacons, Mr. Augustus Moore. The services were held in St. Philip's Church, Charleston, and Morning Prayer was read by the Rev. J. B. Campbell. The Sermon was by the Rev. Cranmore Wallace, on "the Duty and Office" of a Deacon. The candidate was presented by the Rev. Thomas J. Young. Mr. Moore has been sent by Bishop Gadsden, as a Missionary to Chester District.

On the 2d instant, in St. Michael's Church, Charleston, Bishop Rutledge ordained to the Holy Order of Priests, the Rev. J. Ward Simmons, assistant to the Missionary at St. Stephen's Chapel, and the Rev. Edwin A. Wagner, Minister of the Church of the Holy Communion, Cannonsboro.' Morning Prayer was read by the Rev. Thomas J. Young, the Lessons were read by the Rev. C. Wallace, and the Sermon was by the Rev. Charles H. Hall, Rector of St. John's Church, John's Island, from the text St. John, xx. 22, 23. The Rev. Mr. Simmons was presented by the Rev. Thomas J. Young, and the Rev. Mr. Wagner by the Rev. C. Wallace. The Clergymen presenting, together with the Rev. Mr. Hall, and the Rev. C. C. Adams of Florida, united with the Bishop in the laying on of hands. A large number of Lay-communicants partook, with the newly ordained Priests, of the Holy Eucharist.

The following is an abstract of the reports of the Clergy, presented at the last Convention of the Diocese. We copy it from the Journal which has just been published.

	<i>White.</i>	<i>Colored.</i>	<i>Total.</i>
Baptisms—Adults.....	45	194	239
“ Children,	346	631	977
Grand Total,.....	391	825	1216
Marriages,.....	73	106	179
Burials,	222	108	330
Congregation—Communicants,.....	2730	2313	5043
“ Non-communicants,	2404	226	2630
“ Children under 14,.....	2718	388	3106
“ Families,.....	1750	98	1848
Children catechised,.....	631	1273	1904
Families belonging to other Congregations,...	135		135
Confirmed by the Bishop,.....	211	180	391
Sunday Schools—Number of Teachers,.....	243	36	279
“ “ “ Scholars,.....	1119	792	1911

We understand that at meetings of the "Board of Trustees of the Society for the Advancement of Christianity in South-Carolina," held on the 5th and 19th April, the following appropriations were made to Missions within the Diocese. The appropriations of the Board are made, contemplating the Missionary year as commencing on the first of July.

For Aiken,	\$400	For Newberry,	400
" Pendleton,	300	" Fairfield,	300
" Summerville,	150	" St. John's, Hampstead,	500
" St. Paul's, Stono,	150	" Barnwell & Edgefield dis.	300
" St. Matthew's,	200	" Abbeville,	300
" Orangeburgh,	100	" Holy Communion,	300
" Zion Church, Richland,	300	" Calvary,	500
" Bradford Springs,	250	" Prince Williams,	300
" Edgefield,	300	At the disposal of the Bishop,	350
" Spartanburgh,	200		
" Glenn Springs,	150		\$5,750

We also understand that it was determined to send a Missionary to the Districts of Laurens, Union and York.

Laying of the Corner Stone of St. John's Church, Savannah, Ga.—

The following is an extract from a letter to the Editor of the "Banner of the Cross," dated "Feast of the Annunciation" [March 25th.] May the Great Head of the Church bless the Rector and Parishioners of St. John's in their pious undertaking; and in the temple about to be erected to His service, "may His holy name be worshipped in truth and purity through all generations."

"On Thursday, the 18th ult., was laid the corner-stone of a new Church, for the Parish of St. John, in this city. At the hour appointed, the Rev. R. W. White, Rector of the Parish, accompanied by the Rev. A. B. Carter, W. C. Williams and George Macauley, Presbyters of the Diocese, in their robes, and the Wardens and Vestry of the Parish, moved to the spot in procession, reading responsively the 122d Psalm. The service, which was read by the Rector of the Parish, has been set forth by Bishop Elliott to be used in his Diocese, as one that breathes admirably the tone of the old rituals. Thinking that it may interest your readers, I transcribe for you a portion of it, as a specimen."

"Here the Bishop, or Presbyter, who officiates, tracing with his finger on the stone the sign of the cross, shall say—'Wherefore I, Thy servant, here sign this stone with the sign of the cross, in token that it, and all that shall be built upon it, is to be hereafter made holy unto Thee, and separated from every profane use, and in the hope that all who at this place shall partake of the Communion of Thy Son's body and blood, shall gladly continue to bear His cross in this world, and manfully to fight under His banner, so that they may live with Him eternally in Thy heavenly kingdom.'"

"The weather was unpropitious, as it commenced to rain a few minutes before the time appointed for the ceremony—and soon rained so violently that the spectators who had assembled, were compelled to disperse."

"The Church will be, when completed, a good specimen of the early pointed Gothic style, built substantially of brick, with water-table, hood-mouldings, cornice, &c., of brown free-stone. It will consist of a nave, 90 feet by 48, lighted on each side by seven lancet windows, and covered by an open timbered roof of the southern yellow pine, left in its natural colors; a chancel 18 feet by 14, lighted by

a triplet lancet window ; and a tower 20 feet square, terminating in a spire surmounted by a cross, at an elevation of 165 feet. It will cost \$30,000, and will furnish comfortable sittings for seven hundred persons."

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St. John's Church, Jacksonville, (Florida.)—This Church was consecrated to the public worship of God on Thursday, April 22d, by the Rt. Rev. Bishop Rutledge. The instrument of donation was presented by Hon. Thomas Douglass, the Senior Warden, and read by the Rev. W. D. Harlow, Rector of the Church. The sentence of consecration was read by the Rev. J. J. Scott, and the sermon preached by the Rev. C. C. Adams, on the words—"In all places where I record my name, I will come unto thee, and I will bless thee." Ex. xx. 24. The service for the day was read by the Rev. P. T. Babbitt, assisted in the lessons by the Rev. J. J. Scott.

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Confirmation was administered in St. John's Chapel, Jacksonville, (Florida,) on Sunday afternoon, April 25th, by the Bishop of the Diocese to twelve persons.

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We are informed that the Bishops held an informal meeting in New-York on the 29th ult., for the purpose of appointing Delegates to the final Jubilee Meeting to be held in London on the 15th day of June next, when the Rt. Rev. Wm. H. De Lancy and the Rt. Rev. S. A. McCoskry were chosen.

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General Theological Seminary.—The condition and prospects of this noble institution are most cheering and encouraging. The number of students who have applied for admission since the commencement of the present term is twenty-four, a larger number than has applied for several years past. Notice has also been received from several others of their intention to join the classes shortly. The whole number of students at present is fifty-three. The Rev. Professor Mahan, the newly elected Professor of Ecclesiastical History, the successor of the lamented Dr. Ogilby, entered upon his duties at the commencement of the session. Of his success in this responsible position there can be no doubt. The requirements of the statutes in reference to the course of study are now fully met : as are also those which relate to the religious services, and the pastoral care of the students. In addition to the Morning and Evening Prayer, in the Chapel, on every week-day, conducted by the Professors, two services are held in the Chapel on each Lord's Day, with preaching by the Professors. On the Friday before the regular monthly Communion, there is a practical Lecture after Evening Prayer ; and on the Friday evening before the 3d Sunday in the month, there is an exercise designed to interest the students in the Missionary and Pastoral work, and to afford such hints and suggestions as may be profitable in reference to their future vocation. Under the direction of the present Chaplain, (Professor Haight,) a number of the students are engaged, on Sunday, in teaching a class of boys, somewhat older than are usually to be found in Sunday Schools. Others of the students assist in some of the neighboring Sunday

Schools : to allow of which, the morning service in the Chapel commences somewhat later than the usual hour. In both departments, the Academical and Pastoral, abundant provision is made for the instruction and edification of the students. In both there is much accomplished in a private way, which does not meet the eye of an observer. A large and very valuable addition has just been made to the Library of the Seminary, from the Library of the late Dr. Jarvis, embracing some of the most valuable works in that noble collection. This was effected through the liberality of the Society for the Promotion of Religion and Learning in the State of New-York, which appropriated the sum of *three thousand dollars* for this purpose. The volumes thus added are in all the departments of Theology, but more especially in Ecclesiastical History and Biography, including some valuable works relating to the Jesuits and Jansenists ; Ecclesiastical Jurisprudence ; Biblical Literature ; Liturgies ; the Fathers of the Church, and the Councils. For this munificent and timely gift, the Church owes its warmest thanks to the Society which has thus generously remembered its General Seminary. We hope shortly to give a more detailed account of this splendid addition to the Library, that churchmen may know something of the treasures which it contains.—*Churchman*.

OBITUARY NOTICES.

Departed this life, on the 20th of February last, Mrs. MARIA RAMSAY HUME, aged 27 years. The ways of God are indeed past finding out. We know that He is infinitely wise, infinitely merciful, infinitely tender and loving ; and we cannot doubt that He doeth all things well. Yet, we are often perplexed by the economy of His providential arrangements. We see the young, and active, and zealous labourer in His vineyard taken away, when every thing seems to promise eminent usefulness and abundant fruit ; whilst the worn out and apparently useless are left cumberers, as it were, of the earth. Those around whom cluster the affections of many loving hearts, are removed ; whilst the solitary and friendless remain to plod on wearily the sad journey of life. The gentle voice of parental tenderness is hushed, and the watchful eye of a mother's anxious love is closed forever, in the stillness and darkness of the grave : whilst the childless ones, to whom no little darlings look for nurture, guidance and direction, continue in this vale of tears to mourn their branchless desolation. We ask, Why is it thus ? And the voice of the Spirit, speaking in the inmost recesses of our hearts, bids us "Be still, and know that it is God." We know that He Who chasteneth us is God—that God Who so loved us, as to give His Only-begotten Son to die for us : and we will not doubt that it is always in love and tenderness He layeth His chastening hand upon us. We cannot understand His dealings with the children of men, but we will trust His love, and humbly seek, through grace, so to believe in Him as to glory even in tribulations. We will continue to mourn, because of a dispensation which has bereaved us of a beloved sister in the Lord ; but we will not "mourn as those without hope ;" yea, we will learn to mourn joyfully both for her and for ourselves : for her, that, although called to leave many loved ones, to break many endearing ties, she is now in Paradise—she is now with Christ : for ourselves, that although an earthly treasure is taken away from us for a time, it is laid up safely in heaven ; and that He has acknowledged us as still His own, by the tokens of His chastening love.

Mrs. Hume was an earnest, humble, consistent Christian. To the gentleness and modest humility of a Christian woman, she added that firm adherence to principle which never turns from the path of duty. Trained up in the bosom of the Episcopal Church, she ever loved its holy ways ; and, with an intelligent perception of that which distinguished it from Christian communities of other names, she submitted to its teachings with the affectionate devotion of a loving daughter to a tender mother. She had a wide charity for all who believed not as she had been taught to believe ; but it extended not so far as to remove the boundary lines between truth and error. She was a Church-woman of the good old stamp, and was never ashamed of "Christ and His Church." To her father she was not only an affectionate and devoted child, but a wise and prudent counsellor and friend. To her husband she aimed to be, and was, all that God's

Word requires of a loving wife. To relations and friends she was ever frank, generous and confiding. To her pastors she was as a trusting, loving daughter. To her servants the pious, wise and gentle mistress. She has gone; and many hearts, whilst they humbly submit to the will of a gracious God, mourn because of her early death. But, thanks be to God, she was "gathered unto her fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with God, and in perfect charity with the world." Among her last words were these—full of comfort to us who remain—"It is all peace, perfect peace." We mourn her loss; but we will look forward, with humble hope, through Christ our Lord, to that day when we shall meet her in the eternal Presence. We will comfort ourselves with the holy words,—*"Them which sleep in Jesus will God bring with Him."*

Πομπήν.

[BY REQUEST.]

Died, on the 15th of March, 1852, Mrs. ELIZA KOHNE, in the 86th year of her age. When the death of an individual such as Mrs. Eliza Kohne is announced, justice to her many virtues demands some faithful record. In her native city, Charleston, South-Carolina, as Miss Neufville, she commanded the love of an admiring circle of friends, and the respect of the community. As an only daughter, she was exemplary in her devoted care of her widowed mother, and would not marry during her life time. Miss Neufville was pleasing in person, and had a delightful vivacity of manner, derived perhaps, from her French extraction. She was blessed with a fine memory, sound judgment, and quick discrimination; and was endued with a mind of rare intelligence, improved by a good education, to which her brothers contributed, with much care, to render her accomplished. She had a ready and happy manner of expressing herself in conversation, was a French scholar, and a charming epistolary writer, and presided over a literary association of young ladies, who referred their compositions to her critical opinion. She had humble piety, which she manifested by deep reverence towards God and all things connected with His worship and service; by devout communion with His Church to the latest period of her life, and by constant liberality in promoting every plan for its advancement; in great respect and regard for the Clergy; in her daily habit of reading the Psalms and Lessons appointed by the Protestant Episcopal Church for the comfort and edification of her children, a habit she continued to the last day of her life; and when her impaired sight no longer permitted her to read them herself, she requested her friends to read them for her. Resignation to the Divine will was in her a striking characteristic, and it was touching to witness her reverently lifted hands and raised eyes, when uttering an expression of thankfulness for some providential favor or deliverance, or when earnestly commending some sick friend in ejaculatory prayer, to the Divine Mercy. As a married woman, Mrs. Kohne exercised the happiest influence over the mind of her husband, in behalf of the Church of her affection, and its various plans of usefulness and charity; and their ample means were largely contributed to every judicious scheme of benevolence, both in South-Carolina and Pennsylvania. As a widow, Mrs. Kohne's conduct was ever most dignified and proper; she gave patient attention to business, and realized her great responsibility as a steward of God's bounties, a trust of which she never seemed unmindful, under any circumstances; even in the hurry and bustle of setting out on her many long journies, semi-annually, when receiving the visits and adieus of beloved friends, she would listen patiently to the frequent demands made on her charity; she gave with modesty and liberality, and, in accordance with the divine injunction, her alms were secretly as well as widely bestowed. She had an humble estimation of self, and few have borne worldly honors and prosperity with greater meekness and equanimity. She treated every one with due respect, gave honor to whom honor was due, and extended her kind consideration to persons of every rank. She had the most tender feeling towards the sick, and ministered of her substance to their wants, with generous and unwearied kindness, and, when within her reach, she soothed them by her kind visits or friendly inquiries. She had a most affectionate care for every individual of her household, and made ample provision for their various wants. Mrs. Kohne's self-possession was very remarkable, and under sudden alarms, or other trying circumstances, her calm, collected manner, gave to her conduct an aspect of great moral beauty. She was warm and constant in her attachments, and was most grateful to her friends for their affectionate attentions; and when sickness and infirmity disabled her from holding much conversation with them, she still loved to have them near her, to listen to them, and, at times, when particularly interested in some topic of discourse, would surprise them by the appropriateness of

her remarks, or some wonderful instance of the tenacity of her early memories. She continued to take a lively interest in their joys and sorrows, and her grateful expression of thanks for their friendly visits. The warm, affectionate pressure of her hand, and the fervent blessing she sometimes invoked for them, must long be remembered with tender regrets, by those who loved her for her many endearing qualities of heart and mind. She was, emphatically, a true and faithful friend, and with child-like meekness, would defer to the judgment of those in whom she could confide.

After an unusually prosperous and happy life, she gently declined into the vale of years, and without disease and in possession of all her faculties, she softly fell asleep to await the resurrection of the just in the Paradise of God; with that merciful Saviour who "has opened the Kingdom of Heaven to all believers."—*Banner of the Cross*.

ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:

April 9.	From Charleston Monthly Missionary Lecture, general,	- -	\$5 14
" 12.	Collection at St. Philip's, Good Friday, for the Jews,	- -	46 22
" 13.	From St. Michael's Church, general,	- -	32 07
" 26.	" a member of Grace Church, Charleston, African Mission, for the education of a child, to be called Newton Spear,	- -	20 00
" 26.	" Trinity Church, Society Hill, general,	- -	25 00
			<hr/>
			\$128 43

HENRY TRESCOTT,

Receiving Agent for Foreign Missions in South-Carolina.

The following amounts have been received for Domestic Missions:

Monthly Missionary Lecture, March,	- - - -	\$5 81
Dr. Wm. Roper and Lady of St. John's Church, John's Island,	- -	10 00
Mrs. Holbrook and others, for School at Key West.	- -	25 00
Monthly Missionary Lecture, April,	- - - -	5 14
St. John's, Berkley, general,	- - - -	20 00
Sheldon Church—Dr. L. M. De Saussure, \$15; A. H. Seabrook, \$10; Church Offerings, \$22 87; for Colporteur, south-west, \$5,	- - - -	52 87
St. David's, Cheraw, general,	- - - -	22 00
St. Michael's, Charleston—Nashotah,	- - - -	14 83
" " Minnesota,	- - - -	14 34
" " Indian Mission, Minnesota,	- - - -	10 00
" " Domestic, general,	- - - -	32 59
" " Ditto, Florida,	- - - -	10 00
		<hr/>
		\$222 58

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the receipt of the following sums for the Dehon School, viz:—Rev. J. Ward Simmons, \$10; Mrs. Esther Holbrook, Miss M. Murden, J. K. Sass, Esq., and Rev. Mr. Young's family, each \$10; and Mrs. Prioleau's family, \$4.

THOMAS S. ARTHUR,
Rector of Christ Church, Greenville.

The undersigned gratefully acknowledges the receipt of \$15 (fifteen dollars) from the Sunday School of St. Michael's Church, Charleston, for the support of Mr. E. A. Goodno, at Nashotah Mission, through J. K. Sass, Esq.

AZEL D. COLE, *President of Nashotah Mission.*

Nashotah Mission, Delafield, Wis., April 1, 1852.

The Bishop has received for Diocesan Missions:—From Georgetown, \$6; St. Michael's, \$43 28.

CALENDAR FOR MAY.

1. St. Philip and St. James, the Apostles.	20. Ascension Day.
2. 3d Sunday after Easter.	23. Sunday after Ascension.
9. 4th Sunday after Easter.	30. Whit-Sunday.
16. 5th Sunday after Easter.	31. Monday in Whitsun-week.
17—18—19.—Rogation days.	

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HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina John Hanckel, Treasurer, at the Bank of the State of South-Carolina.

The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq., office on Adger's wharf. Annual subscription \$10; subscription to the fund for the support of aged and infirm Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Montague-street, north side. Miss Eliza Bonneau, Librarian, at the Sunday School Room of St. Philip's Church; by whom Bibles, Prayer Books, and Tracts, are delivered on Monday and Friday, at 12 o'clock.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription, \$20.

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August 1.

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Capt. J. Fripp, St. Helena,	3
Dr. M. A. Moore, Glen Springs,	3
1849,	
Rev. C. C. Adams, (Florida,) 2 years,	6
	\$482

1852.	
Amount brought forward for	
Vol. XXIX.	\$33
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77 25

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